

THE CHRISTIAN CENTURY

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NEWBERRY LIBRARY
CHICAGO

BEECHER THE MAN
BY CHARLES M. MORTON

BUSINESS MEN AND
RELIGION

CHICAGO

Disciples Publication Society

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The Society itself at its annual meetings determines to what agencies or institutions its profits shall be appropriated. The first annual meeting will be held after 200 membership certificates have been issued, at the time and place of the next succeeding General Convention of Churches of Christ. The directors and other officers will make to the Society at its annual meetings full and complete reports of the affairs of the Society.

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It puts not only the profits but the property and the policy in the hands of the churches and Sunday-schools. It brings down to a reality the ideal of a brotherhood publishing house. In a word, the Disciples Publication Society is a thoroughly mutual, unselfish and democratic organization, from whose affairs private control and the motives of private gain have been effectually barred. Its sole aim is to advance the cause of religious education and serve the Kingdom of God. It is worthy the support of all Christian people.

Give the Graded Lessons a Chance

Have the Graded lessons come to stay? Most say yes. A few say no. Some few say they are still an experiment. The vast majority of Sunday School workers, including the experts, say they are here to stay, and they declare that they are already a marked success.

Let those who have not found the graded system to be a success in their schools, examine the literature they are using, and note whether they were hastily prepared by some publisher to meet the sudden demand for such material, or whether they are the careful work of some expert internationally recognized as a master in his line. We guarantee that very few will find them to be of the latter sort.

What is the standing of Frances W. Danielson, Josephine L. Baldwin, Milton S. Littlefield, Marion Thomas and Josiah Strong? They are some of the editors of the BETHANY GRADED SERIES.

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Disciples Publication Society

700 E. 40th St.

Chicago, Ill.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT

EDITORS

The Battle of Armageddon

When Theodore Roosevelt spoke at the time of the Chicago convention he said, "We stand at Armageddon, and we battle for the Lord." It was a stirring declaration, and with it he ended what, judged from any possible point of view, whether favor or disfavor, must be regarded as an epoch-making speech. Men make such allusions to Scripture when they are in earnest. Whether they are right or not, they turn to the Scripture if they think they are right, or if they want to seem to be right. The Bible is the quarry from which the metaphors of earnest life are blasted in moments of high earnestness.

What is Armageddon? It is the equivalent of the Old Testament Megiddo, where Josiah fought with Pharaoh-Necho. There were other battles on the same field. Many great wars of antiquity were represented on that terrible field. I rode over it on horseback ten years ago. The soil is fertile with blood that has been shed there from the time of the Crusades back beyond the twilight of the world. But the battle that broke the heart of the prophets of Israel was that in which the good king Josiah fell. He was so brave, so loyal, so upright, so zealous; only a later generation had heart to admit that in his zeal he fought unwisely; that in his assurance that he was fighting for God he fell a needless martyr. The sun of the nation touched its horizon when he fell; and the night did not long delay.

* * *

That terrible battle, in which the liberties of Jerusalem were lost, took strong hold on the imagination of all subsequent generations. When John on Patmos had his vision of the world and its destiny, he saw the conflict of all good and all evil in one death grapple on the historic field of Megiddo. He saw the future legions drawn as on the field at the foot of the Galilean hills; but in that battle he saw, through much strife and bloodshed, the triumph of the cause in which Josiah fell—the final conquest of the Christ.

When shall the great battle of Armageddon be fought? It is now beginning. It is to last, perhaps, ages.

Think of the conflict in the midst of which now we struggle. In all the battles fought on the ancient field of Megiddo, the capacity of any one man for conflict was perhaps two dozen arrows, which he could shoot a hundred yards. It was so when Josiah fought; it was so sixteen hundred years later when the Crusaders fought there. But now each

man's capacity is perhaps three hundred rounds of ammunition which his modern rifle will carry a mile with deadly precision. One man's power may even be represented by the effectiveness of a shell of fifteen hundred pounds, hurled a distance of a dozen miles.

Consider the inventive genius of man, applied to ends both bad and good. Here is a physician at his microscope giving his life to discover the germ of typhoid fever, or a cure for cancer, in order that some malady which has been a terror to the human race for thousands of years may cease. And here is another man working just as hard over some new high explosive that will sink a ship or destroy a town.

* * *

The Panama Canal is nearly finished. The seven seas will soon be one. Shall it be for peace or war? A few days ago I attended an aviation meet, and in the air above my head men mounted up on wings like eagles; shall this be for the good of the world or to drop down lyddite shells on those they would destroy?

Far out at sea we receive the message of friends in other ships out of sight below the horizon. What miracles fill the modern world! Some of them we use to save life; others to destroy life.

The world never had in it so many men and women as just now. At first we are tempted to say the world never saw a time when one person counted for so little. But the truth is, there never was a time when one person could do so much good or evil as just now. In the battles of the past, one man counted for a possible dozen arrows; now each man counts for all the wonderful energy, physical and moral, of this miraculous age.

"We stand at Armageddon," said Theodore Roosevelt. The world stands there. And the battle is to be fought to a finish. It is for every man to be sure he is on the side of right. All real interests of human life must ultimately be expressed in moral terms. All real good is ultimately moral good. All battles at last are moral battles. There are no issues but moral issues.

"We are living, we are dwelling, in a grand, an awful time;

In an age on ages telling, to be living is sublime."

Take courage, brother. Our Captain leads us to victory. But be sure your armor is bright and your sword sharp, and your heart courageous. For the battle will be long and terrible. Listen! Hear the trumpet call! The battle of the ages is on. "We stand at Armageddon, and we battle for the Lord."

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The Peace of God

The foundation of the peace of God is truth and justice. Jesus came not to send peace but a sword because men were living in error and sin. It is the false prophet who cries, "Peace, peace," when the people are corrupt and base in their lives. The advocate of peace must therefore be first of all interested in right living. If he overlooks great wrongs, he has no place among those who are asking the world to turn away from the arts of war and to give its attention wholly to science, art, industry, commerce, and the religion of good will.

The war within the soul comes to an end only as the desires are recognized and assigned their proper places. The lover of pleasure does violence to the intellectual and social nature of man. He harnesses his intelligence to his passions and appetites and he tries to satisfy his social impulses without assuming the obligations that belong to a social being. The ascetic has denied to many natural impulses a rightful place in a good life. Thinking to end the war within himself, he has by self-torture added to the fierceness of the conflict. Peace within does not come by suppression of desires but by their organization.

When we are troubled and vexed, the way of peace may be that of self-examination. Are we living so as to satisfy ourselves? If we are not, whose is the fault? We often blame our surroundings for the disorder of our experience when in fact we are introducing disorder into the surroundings. The fussy school teacher has troublesome pupils always. The badly organized preacher is never able to find a congregation that has any religion and that will deny itself for the sake of the gospel. Selfish people always have bad neighbors. The busybody is out reforming the world when he ought to be reforming himself.

International peace is a subject that is receiving much attention from philanthropists in all civilized countries. The waste of war is being emphasized strongly. Students of economics are pointing out the cost of war in money. Believers in the gospel of Christ are asking the nations to consider the human cost. The injustice of war is forcing itself upon the attention of men. The ambition of princes and military leaders, greed for money, religious fanaticism, a sense of honor inherited from savages, these are causes of wars. It is in the interest of peace that the world should know why wars originate. Patriotism is made to cover a multitude of the meanest sins that disgrace humanity.

Wars in the industrial world are probably more significant than wars between nations. The police power of government is often used to suppress the violence of industrial conflicts. But no intelligent man thinks the duty of the government is done when violence is suppressed by force. He knows that there is a cause somewhere for the lack of sympathy between laborers and their employers. He therefore counsels justice, not submission. He inquires whether the fault lies with individuals or with the industrial system. God is not on the side of any men who are in the wrong. They may have custom and precedent on their side, but if they are wrong, they are wrong, and there will be no peace until justice is done. Compromise will never secure lasting peace.

The cause of peace will be promoted by the establishment of courts in which the majority of men have confidence. If neighbors disagree respecting property rights, they do not have to try their case in the court of force; they can appeal to courts established by all the people for the adjustment of difficulties. Disagreements between employers and employees are easily settled if there is a tribunal in which both have confidence. International disputes re-

quire international courts. We still have armies and navies because we do not have faith in each other. We doubt that courts can be established that will render impartial decisions between nation and nation. Perhaps our suspicion is well founded. If it is, it is not a ground for abandoning the advocacy of peace for all the world. It simply means that we must go farther back and reform our lives so that we shall be worthy of confidence and be capable of believing in the integrity of men of strange customs whose interests may seem to be in conflict with ours. The religion of good will must be preached throughout the whole world. Having learned to respect all men, we shall be prepared to live in peace with them. The ambassador of Christ has ever been an apostle of peace. [Midweek Service, July 2. Ps. 119:165; Isa. 32:17; John 14:27.] S. J.

Advertisers as Preachers

An old colored preacher chose as his text, "There are many adversaries." Being a man of limited education he read it, "There are many advertisers." From that text he preached an admirable sermon, showing how many ways there are of advertising the Gospel; how many people there are who advertise it; and how each of his hearers ought to be an advertiser of the Gospel.

This text and the use of it come forcibly to mind as one hears of the presence in the pulpits of Baltimore of a large group of advertising men.

Fifty thousand and more Baltimoreans of every calling, from clergymen, lawyers, physicians, and business men to mechanics, laborers and factory operatives, heard a score of "live wires" of the national advertising men's convention flash logic, philosophy, business sense, and publicity methods in trade and religion from the pulpits of the leading Presbyterian, Methodist, Lutheran, and Baptist churches of Baltimore today. It was the great Sunday feature opening of the 1913 convention.

That altruism in business has supplanted the old greed of the merchant, and that the doctrine of "caveat emptor" has actually given place to a modern spirit of service was the theme of the lay sermon delivered by Herbert N. Casson of New York in Brantley Baptist Church.

"The spirit of American business is not the spirit of greed," said Mr. Casson. "It is not the spirit of mere money mastery. It is not the brute instinct by which men learn only to have and to hoard. Actually, altruism has become the most practical thing in the world. Actually, business men are finding out that it pays best to do right and to deal justly with their neighbors."

"Stores are actually taking the side of the customer as against themselves. They are thinking first of the welfare of the buyer. They are offering money back to buyers who are dissatisfied."

"It always has been true that co-operation is better than competition. It always has been true that love is better than hate. It has always been true that honesty is the best policy; but it is only in recent times that the men of the business world have realized these moral truths."

Wilbur D. Nesbit, the Chicago humorist, occupied the pulpit of the fashionable Mount Vernon Place Methodist Church and talked to millionaires and others.

"My text," said Mr. Nesbit, "is 'In the sweat of thy face shalt thou eat bread.'"

"There may be a few people in the world—in fact, there are a good many—who eat their bread in the sweat of other faces. But they only die some day. Great tombs may hold their dust and magniloquent eulogies may be pronounced over them, but mankind shall forget them. Only men who put their names on time's pay roll are counted in the statistics of eternity."

"The expression of the universal inspiration is work—just plain, common, dirt digging, nail pounding, floor scrubbing, ink slinging, house building, city making, country helping, world bettering work."

"We like to fancy that civilization came as the result of the divine spark which fired the souls of men and drove them on and on out of the mental darkness of savagery and into the light of order and law. But it wasn't that at all. It was work—common, unfashionable work."

"Civilization in some of its fundamentals is the ability to do the hard work in an easier way. The occasion which fills the pulpits of Baltimore with laymen today has to do with a form of work which is at least one of the greatest constructive forces in American life—advertising."

"The only theory I have concerning advertising is that to write convincing advertisements you must believe in the article advertised and in the concern advertising it. And that isn't a theory—it really is a principle."

S. Grosvenor Dawe, chief of the editorial division of the chamber of commerce of the United States, found the Bible admonition for the modern conception of advertising in Zachariah: "Speak ye every man the truth to his neighbor." Mr. Dawe spoke from this text at Christ Unitarian Church.

"It is in the interchange of commodities that we see the need for speaking the truth," he said. "We also must realize that the

great average man desires to speak the truth, yet the liar has made it hard for the truthful man to win.

"The remedy rests in a union of truthful men, so that the way of the liar may be hard. It is out of some such thought as this that the modern demand for an ethical standard in advertising has arisen."

The old colored brother's sermon was true. There are many advertisers: and some very true Christian men are foremost in this new crusade for honest advertising.

Our Efficient Post Office Department

Many years ago a Wisconsin postmaster found in his letter box a letter bearing on the envelope the four letters "H. G., N. Y." He judged that the "N. Y." meant New York, and sent the letter thither. The New York postoffice promptly delivered it at the office of the Tribune. "H. G., N. Y." meant "Horace Greeley, New York."

Greeley opened the envelope, and found therein a dollar bill and nothing else. Then he looked at the post-mark, and said: "That is from my old friend, John Doe, of Oshkosh, credit his subscription one year." Sure enough the subscription book showed that a remittance was due, and the transaction was completed, at a distance of a thousand miles, with only four letters of the alphabet.

Most notable of such incidents is one told of Mark Twain.

One evening Brander Matthews and Francis Wilson were dining together at the Players' Club of New York, when the former made the suggestion that they write a letter to Mark Twain. "But," objected Mr. Wilson, "we don't know where he is," for it was at a time when Mr. Clemens was away traveling somewhere. "Oh," said Professor Matthews, "that does not make any difference. It is sure to find him. I think he is some place in Europe, so we had better put on a five cent stamp." So the two sat down and composed a letter which they addressed to

Mark Twain

God Knows Where.

Within three weeks they received a reply from Mr. Clemens which said briefly, "He did."

The Minimum Wage

Never were men so sensitive about the matter of adequate compensation to workers as they are today. A while ago we were talking about "a living wage." Now we are talking about "a minimum wage." These two phrases do not mean the same thing. At first thought it might seem as if a minimum wage was something less than a living wage. But a minimum wage is not a mere subsistence wage. It means more than sufficient compensation to secure shelter, food, fuel and clothing. It means enough compensation to enable the worker and those dependent upon him to live in health and comfort, and it allows a small expenditure for those things that we call insurance, education and amusement. The English Trades Unionists were opposed to the Trade Boards Bill which aimed to insure for them a living wage, because the phrase living wage meant to them just enough money to pay for the bare cost of subsistence. The phrase "to maintain the worker in health" that appears in many of the minimum wage laws means that the worker shall be supplied with enough compensation to enable him to live an active, free, intelligent, wholesome and enjoyable life. In brief, the purpose of the minimum wage is to secure for workers American standards of living.

In a Strange Town

What do you do with your spare time in a strange town? There are many tests of character unconsciously applied, and this is one of them. When you are at home your habits are largely formed by the customs of your neighbors and by their expectation of what you will do. But when you are away from home, and staying in a hotel with no one to molest you or make you explain, that is the time you show the sort of man you really are.

When you are away from home, which do you inquire for, the prayer-meeting or the picture-show? What sort of entertainment appeals to you when you have no reputation to sustain?

The impression largely obtains that the character of a town is determined by the people who inhabit it. This is true in part only. Very largely the character of a town is determined by the people who visit it.

Investigations of the vice commission of the several cities indicate that a very large proportion of those who keep the places of vice in operation are men from out of town who behave away from home as they would be ashamed to act at home. Some of the disreputable peep-shows of Paris are not *bona-fide* examples of the sins they are supposed to display, but are shams manufactured for, and supported by, the tourists who observe them and pay for the questionable privilege.

There are towns on the map that have been radically changed, some for better, and others sadly for worse, by the people who visit them.

What do you do with your spare time in a strange town?

The Christian World

A Page for Interdenominational Acquaintance

Christian Women in China

The Continent has the following item of interest: Mrs. T. N. Thompson of Tsining, Shantung, writes of a recent convention of women. "The districts represented were parts of four counties, Christians coming as far as sixty miles in some cases, on barrows, and afoot. The leaders were Chinese. Women spoke from the platform without hesitancy, speaking with eloquence and spirit, putting us Americans in the background as speakers. Miss Ho, a woman in the early twenties, addressed the audience of women and men on the subject, 'Duty of Women in the New Republic.' The subject of foot binding was introduced by a Chinese woman of influence of the Methodist mission. Some eighty women promised willingly to unbind or to influence others to unbind. This subject is just beginning to take hold of the women in our district. The subject of family prayers showed a fairly representative number present as already observing this duty. The subjects were all especially applicable to the Chinese women—such as 'Equal Authority of Husband and Wife,' 'Partiality Between Sons and Daughters,' 'The Duty of Sending Girls to School,' 'The Duty and Power of Women in Prayer,' 'Wearing Apparel,' 'Cleanliness and Order of the Home, as taught in our mission schools,' 'Dedication of Children to the Lord,' 'Guarding of Speech Against Gossip and Tattling.' The subject of 'Marriage Engagements' was most thoroughly canvassed by the leader and caused many women to laugh at their old heathen custom of engaging their children in babyhood. It is safe to say that the next generation of Christians in this district will not countenance any such heathen practices."

Two Seminaries Merge

The Seminary of the South, formerly Cumberland Presbyterian property, and Lane Seminary have merged finally. Behind the merger is a dramatic story, given by The Continent (Chicago, Presbyterian) of June 12, as follows: There is more than one happy augury in the final signing and sealing of the compact that consolidates the Seminary of the South with Lane Seminary at Cincinnati. As is needless to tell those familiar with the history of the case, the Seminary of the South represented by inheritance Lebanon Seminary in Tennessee, which was the theological training school of the Cumberland Presbyterian Church prior to reunion with the mother body of Presbyterianism. When, however, the unfortunate outcome of unfortunate anti-union litigation in Tennessee made it impossible to continue the Lebanon school at its original location, a provisional alliance with Lane strengthened the Cincinnati faculty with two experienced teachers from Lebanon—Professors Stephens and Farr.

What has just now happened is the transformation of that provisional alliance into organic consolidation, expressed by the inauguration of Doctor Stephens in the church history chair and Doctor Farr in the New Testament chair of Lane. This formal act of merger indeed changes nothing from the practical conditions of the last three years, but it is a happy certificate of the success attending an experiment in co-operation between one of the oldest American institutions of Calvinistic theology and the teaching spirit of what once was rated to be an anti-Calvinistic Church. The perfect growing into one of these two forces at Cincinnati is a tangible parable of the complete and seamless reunion achieved in the church at large between Presbyterianism and Cumberland Presbyterianism. There is no difference left in any remotest corner of consciousness save in those reverently closed halls which memory dictates to history.

The Kennedy Millions Cause Trouble

Several years ago John S. Kennedy, an obscure millionaire, died in New York City. Little was known about him, and yet he left a fortune of about \$60,000,000. Much of this vast wealth was left to various agencies of the Presbyterian church, U. S. A. Nearly \$3,000,000 was left to the Home Board of the church. The board voted to invest it all as permanent endowment in Manhattan real estate. Soon enough the question arose whether it would not be wise to lend some of this money to Presbyterian congregations about to build church edifices and in need of such capital. In 1912, the General Assembly decided to experiment with \$500,000 of the Kennedy legacy, by transferring said amount from the endowment fund to create a building loan fund. But Doctor D. J. McMillan, secretary of the Church Election Board, strenuously opposed the Assembly's order, on the ground that it was legally impossible to make such a transfer, but at the time it was thought that Doctor McMillan and a minority of eight members of the board who stood with him had acquiesced. The Continent (Chicago) gives the following account of Doctor McMillan's dramatic resignation at the recent Atlanta assembly: But instead they came to Assembly with

an opinion from rival lawyers setting forth that the proposed diversion of Kennedy funds would be an outright unlawful breach of trust.

In order to confirm the transfer of the half million in question it was necessary for two-thirds of the Assembly to vote in favor of it. Ordinarily the count of a standing vote would have been thought sufficient. With this formidable opposition looming up, backed by legal opinion, the utmost care was requisite, so on this account a roll call was ordered—a resort perhaps without precedent in Presbyterian legislation. And the result was most impressive—yeas 619, nays fifty-four. A hundred or more commissioners refused to vote.

Dr. McMillan was dazed, for he had believed he had the church with him. But he immediately realized that such an outcome amounted to a vote of "want of confidence" in his administration and gallantly accepting the tacit rule of representative government, he acknowledged the defeat by offering his resignation. The Assembly referred the resignation to the board, which will accept it at the first meeting it holds in its New York office. Probably some members on the minority will also resign. It has been long since the church has seen such a dramatic overthrow in its official circles.

A Bishop That Is a Bishop

Bishop C. H. Brent of the Protestant Episcopal Church, is the great missionary bishop of the Philippine Islands. Imagine the consternation of the newspaper reporters, when they saw this church dignitary arrive on June 1, in the steerage of the Cunard liner, Caronia. Yes, the bishop came with 1,441 steerage passengers, principally British and Scandinavian workmen. On landing, he told the reporters that it was his desire to fraternize with the multitude, which he said was the stuff that the States were made of—the ancestors of the Americans to be. He said he had not gone among the home-seekers because he wanted to investigate steerage conditions, but wanted to be among workingmen. He had enjoyed the companionship of the immigrants immensely, and found that, as far as the attitude of his fellow passengers was concerned, they did not seem to care any more for a bishop than they might for a burglar. "If the people I met in the steerage of the Caronia," said the bishop, "are typical of those who have been coming here recently, the country has reason to feel proud of them. I never saw a cleaner and more intelligent lot of men and women." The bishop praised the quarters and the food of the steerage, and said many commendatory things regarding the courtesy of his fellow-voyagers. The route traveled by the bishop from the Philippines to London was the Trans-Siberian Railway. Being questioned as to the suggestion that the Japanese might take the Philippine Islands, he smiled. At present he said, the islands were under better government than ever before, and the people were quite content. Bishop Brent comes for the general convention.

Big Benefaction to Seminary

The Christian Intelligencer reports as follows: The announcement has been made that Rutgers College and the Theological Seminary at New Brunswick, New Jersey, are each to receive two hundred thousand dollars from the estate of Mrs. Mary Bogert Wessells Pell, who recently died at her home on Riverside Drive, New York City. She was descended from many of the oldest families of New Netherland.

Her father, Wessells Wessells, was born in New York City, but on his marriage to Miss Zabriskie, of Bergen County, New Jersey, moved to Paramus, where their only daughter, Mary, was born. She early united with our Church in Paramus during the pastorate of the Rev. E. T. Corwin, D.D., who has continued during all these years the spiritual adviser of the family. It is perhaps due to his suggestions that so large a sum has found its way to the institutions of the Reformed Dutch Church. She married Captain John H. Pell, of Passaic, New Jersey, a member of the New York bar. She had no children and Captain Pell died a few years ago, leaving her with no relatives nearer than cousins. She has lived a very quiet life, with a few devoted friends.

The larger part of her estate is represented by the famous Benedict Corner at Courtlandt street and Broadway, where her Bogert ancestor lived in the simplicity of little old New York before the Revolutionary War. By the sale of this property under will, the corner goes out of the family for the first time in two hundred years. The "unearned increment" by which these institutions are to profit, has greatly enhanced the value since the simpler days of the forefathers.

The Sun Setting on a Glorious Life

The sun is gorgeously setting upon the life of Professor J. W. Beardslee, D.D., LL.D., of the Chair of Biblical Languages, Literature and Exegesis in the Western Theological Seminary (Holland, Mich.), of the Reformed Church of America. Within six months past, Professor Beardslee has celebrated three glorious anniversaries, his seventy-fifth year, his fiftieth year as a minister of Christ, and his twenty-fifth year as a professor in the seminary. It is not given to most men to celebrate a diamond, a golden and a silver jubilee

within six months. Among other joys that have come to this ripened saint of God is the joy of seeing his own son, Professor J. W. Beardslee, Jr., succeed him as professor. By vote of a General Synod he was made professor emeritus.

In gratitude for the blessings of God, Professor Beardslee, in May, presented to the Western Theological Seminary, a memorial library building, a very substantial affair, which will prove a blessing to countless generations of theological students. In presenting the library, Professor Beardslee said in part: "I have but a few words to say in transferring the library building to the General Synod of our Reformed Church. One year ago I asked permission to build it as an expression of my love for the church in whose ministry I have been privileged to serve for fifty years, and of my desire to increase the efficiency of this seminary to which I have given the best years of my life. Here it stands, no longer mine but given to God and His Church to help in winning the world to Christ our King and Redeemer. I have put into it the best material I could obtain. I have planned it for a special purpose, to make more pleasant and more inspiring for the students of our seminary the critical study of the Bible, whose inspired teachings must ever be the light and guide of every soul that would find God and everlasting life. Other libraries are dedicated to science and art and literature, to foster and guide the intellect in its search after truth; this library is designed to furnish help for those who devote their whole life to dig down to the roots and understand those profound spiritual truths which the soul of man must know to some extent if he would come into the full inheritance of life and peace for which His Maker designed him. This thought inspired my desire to erect this building, and I can truly say that I am glad God has given me the privilege of placing it here, rather than keeping the money it has cost in my own pocket."

It is rare when a professor presents, at his own expense, a fully completed and equipped library of this character. Generous laymen frequently do this, but not generally a theological professor. We are glad to give this space to so gracious an act in a servant of Christ in the evening of his life, while the sun is going down.

English Congregationalists Raise Funds

The Congregationalists of England and Wales have shown their strength in the face of their peculiar disabilities. As is well known, the established Church of England is supported by state taxes. Dissenters or non-conformists have to strike out for themselves. And yet the sturdy descendants of the old Independents or Congregationalists have just completed raising a Central Fund of \$1,250,000, which insures an income of not less than \$500 per annum for all accredited Congregational ministers.

The capital is being invested in trustee securities, yielding about 4 per cent. Eventually an annual income of £10,000 (\$50,000) a year will accrue from the capital. This income will be administered by a central committee whose grants in and of locally raised stipends will be made on the recommendations of the County Congregational Unions. This will act as a check upon the peril that attaches to endowments, of stipends being paid without a *fullquid pro quo* in service.

"Bible Study Club"

For several weeks past the editor of this department has been getting certain literature that looks like a newspaper periodical, called "Bible Study Club." It took less than sixty seconds to detect that it was another "Pastor Russell" disguise. A certain "V. Noble" is "secretary" of the "Club," which offers to supply Bible study literature for nothing or for nominal cost. Should you drop into the office that "V. Noble" tells you to write to, you would see this legend on the door "Pastor Russell Lecture Bureau." There is absolutely no doubt whatever that "Pastor Russell" is still playing his old deceitful game of deluding the public. We, with others, do not question his right to send literature to whomsoever he pleases, but we decidedly question the morality of the Russell characteristic of sending said literature under one dummy arrangement or another. Just why "Pastor Russell" has consistently followed out a policy of misleading the public in order to warn the public of the winding up of the world's history in 1914, is beyond our comprehension.

President Wilson Again Appoints a Preacher

President Wilson is showing his godly training and strong Christian sense of fitness by appointing prominent Christians to high office. The other day he announced that he had offered the post of American Minister to the Netherlands at the Hague to Doctor Henry Van Dyke. He could not have made a more ideal offer. Doctor Van Dyke is of Dutch descent, a minister of great power, a poet and literary man of finest discrimination. His distinctions in the world of literature and his intimate acquaintance with European literature and life, make him more than acceptable to the Holland government. This appointment reflects President Wilson in a beautiful light. President Wilson is determined to put men of character, intelligence and ability in the diplomatic service; millionaires and politicians need not apply, apparently.

From Near and Far

Mr. Harry W. Laidlaw, organizer for the Inter-Collegiate Socialist Society in his report recently made public, indicates that socialism is spreading among our American colleges. He states that chapters of this society are now to be found in forty-nine American colleges. This is an increase of twenty since January 1. There are also five graduate groups. Some of the colleges which have growing chapters, named by Mr. Laidlaw are Yale, Brown, Harvard, Princeton, Amherst, Williams, Swarthmore, Alleghany, Marietta, Pennsylvania, Cornell, Columbia, Michigan, Oberlin, Ohio State, Ohio Wesleyan. Samuel A. Eliot, Jr., grandson of ex-President Eliot of Harvard, is the president of the Harvard Society, and John Temple Graves, Jr., is the secretary of the Princeton chapter.

The International Woman Suffrage Alliance during its recent session adopted a resolution declaring in favor of a policy of general political neutrality, but of militant antagonism toward parties which oppose woman suffrage. It was agreed to raise \$12,500 a year to prosecute the movement. Several donations for the current year were announced. These include \$500 from Mrs. Carrie Chapman Catt, the president of the alliance; \$500 from the Duchess of Marlborough, formerly Miss Consuelo Vanderbilt; \$500 from Mrs. O. H. P. Belmont and \$250 from the Countess Heller. The various societies represented guaranteed the remainder of the \$12,500.

Earl Grey, the British foreign minister, whose position is becoming more and more commanding, declared that if the American ambassador came with proposals of making more remote any appeal to blind force, "he will find in this country and in the British government a ready response." Earl Grey amplified this by adding that the United States is most fortunately placed in taking such an initiative. Peace proposals from such a quarter, he asserted, come free from suspicion of being inspired by any feeling of pusillanimity or any national necessity.

Mothers' pension laws have been passed by fourteen states, eleven having acted this year. Seven of them are suffrage states—Illinois, California, Colorado, Oregon, Utah, Idaho and Washington. The others are Iowa, Nebraska, Ohio, New Jersey and Pennsylvania. Missouri has authorized Kansas City to adopt the system, and other states are trying it in a limited way in some cities. When a woman is left destitute it has been found better in every respect for the state to board the mother and children together.

There is reported large increase in the number of students of theology in German universities. For a time there was notable declension, and it was interpreted as indicating a diminished interest and faith among the people. The seventeen Protestant universities during the past winter were attended by 3,386 theological students as compared with 2,825 the winter of a year ago, showing an increase of nearly one-fifth. Berlin University has the largest number, 555; Leipzig is next, with 466, and Tübingen next with 334.

Dr. Harry F. Ward, secretary of the Methodist federation of social service, has accepted the position of professor of social service in the school of theology of Boston University. For ten years he was head of settlements and institutional churches in Chicago in the Polish quarter and stockyards district. As chairman of the committee on labor conditions of the City Club of Chicago, he organized the industrial committee of the churches of Chicago, and was made chairman of the committee on church and labor.

Telegrams condemning Senate Bill 501, known as the Gorman Bill, which is being opposed on the ground that it will make saloon licenses vested property rights, were sent to Speaker McKinley and Governor Dunne by officials of the Illinois Christian Endeavor Union and the Chicago Church Federation Council. The Christian Endeavorers hint in their message that the liquor interests have contributed liberally to a fund to push the bill through the general assembly.

Rev. Gottfried Hahn, just ordained a minister in the German Evangelical church, at St. Louis, has departed for Purulia, India, where hundreds of lepers are cared for and taught to look upon Christianity as their hope. He followed in the footsteps of eleven others of his family, including his aged mother, who passed their lives in the same colony, serving year after year in ever constant danger of contracting the disease. Like Father Damien, the martyr, Mr. Hahn regarded his course merely as his duty.

Thirty missionaries speaking twenty-four languages have been employed during the fiscal year by the Chicago Tract Society to work among the foreign born in Chicago, according to a report just published by the society. One thousand one hundred and seventy public meetings were held, 72,770 homes were visited, 13,695,440 pages of literature printed in thirty-seven languages were distributed and \$20,376.27 was spent during the year.

Emperor William of Germany ascended the throne twenty-five years ago last Sunday week, and his quarter of a century anniversary has been celebrated in Berlin and throughout the German empire with elaborate ceremonies and genuine enthusiasm. The festivities opened with a review of the imperial military volunteer automobile corps in Berlin, followed by a jubilee equestrian tourney held in the stadium erected for the next Olympic games.

In Chicago there are 750 theaters and seventy-six other buildings. One-half of the amusement houses are used exclusively for the display of moving pictures and have a seating capacity of 300 or less, but the average capacity is 400 or a total of 300,000. There will be an added seating capacity of 300,000 when the new theaters are completed in the fall. It is estimated that the daily attendance is nine hundred thousand.

President Harry Pratt Judson, of the University of Chicago, announced at the Eighty-seventh Convocation on June 10, the gift of \$300,000 for the erection of a building to be used as a social center and gymnasium for the women of the University. The donor is Mr. La Verne Noyes, a prominent citizen of Chicago. The building is to be a memorial to his deceased wife and will be known as the Ida Noyes Hall.

Chicago leads all other cities in the volume of parcel post business. According to a statement issued at the Postoffice Department the amount of parcel post stamp sales aggregated \$1,254,469 and the number of parcels handled at Chicago from Jan. 1 to March 31, was greater than at any other postoffice. New York during the same period had sales aggregating \$818,138.

The city council of Kansas City, Mo., has adopted a pennant for that city, to be used on all occasions where a flag is appropriate. The pennant will be of light navy blue. The shield of the city is to be in the left-hand corner, with the words "Kansas City, a good place to live," in white letters.

Mayor Harrison has issued a proclamation setting aside June 26 as children's day. This year the newsboys of the city are being given an outing at Washington Park under the auspices of the Volunteers of America.

That missionaries in India are buying girls by the thousands at 10 cents apiece in order to save them from immoral lives in the temples, was the statement made in the St. Louis Y. W. C. A. last week by Sherwood Eddy, Y. M. C. A. secretary of Asia.

At a missionary conference in Canton, China, under the presidency of John R. Mott, resolutions were adopted urging the international conference to be held in Shanghai to take steps looking to the union of all Protestant denominations in China.

Dr. Juichi Soyeda, a Cambridge graduate and former vice-minister of finance of Japan, has arrived in this country, bringing a message of patience to his countrymen here who are angered by California's discriminatory land law.

Funds aggregating more than a quarter of a million dollars are bequeathed to various activities of the Presbyterian church by the will of J. Milton Colton, a former Philadelphia banker. The estate is valued at \$1,500,000.

Women from the Chicago Commons and the Woman's City Club went with inspectors of the city department of health last week and peered into half a score of insanitary basement bakeries on the West Side, Chicago.

A childless couple, said to have been the wealthiest in Switzerland, committed suicide the other day "because of sheer lack of interest in life." The husband was only forty-one years of age, and the wife still younger.

A \$200,000 Y. M. C. A. building for colored men, made possible by Julius Rosenwald's initial donation of \$25,000 and which is the largest and handsomest structure of its kind in the world, was dedicated in Chicago recently.

In New York City the board of estimate and apportionment has approved a transfer of \$25,000 from the funds of the street cleaning department for the purpose of a sane Fourth of July observance.

When Colonel Roosevelt goes to the Argentine Republic on a lecture trip in the fall he may extend it to a trip around the world, which will keep him away from America for two years.

Secretary Bryan has joined the Washington, D. C., "alley cleaning brigade." He spoke at a meeting of the committee of one hundred recently on the subject of alum elimination.

Porto Rican children are more apt than American children in their studies, according to Miss Grace E. Josselyn, a missionary, who spoke in Evanston, Ill., recently.

Jacob J. Hauser, of Mobile County, Alabama, owned a blind tiger. Although worth \$75,000 he must go on the country road chain gang. So says the Alabama supreme court.



The Newberry Library

By W. N. C. Carlton, Librarian

The Newberry Library in Chicago is a free library of reference, established in 1887, and maintained by a moiety of the estate of Walter Loomis Newberry, a pioneer merchant of Chicago who died in 1868. The trustees of the estate, Mr. E. W. Blatchford and Mr. W. H. Bradley, made a partition according to the terms of the will in 1886 and the early part of 1887, and the organization and formation of the library began in the latter year under their direction.

During the first six years of its history the library was housed in temporary quarters, but in 1894 it took possession of the beautiful and imposing building which had been erected for it on the site of the historic Ogden house, the only house in the fire district which escaped destruction in the great fire of 1871. The style of architecture of the building is Spanish Romanesque and the material is Connecticut granite. The partition walls are of brick and tile and the floors of red English tile. Every effort has been made to render the structure as fire-proof as possible, since it contains one of the most valuable book collections in the United States.

The original plans of the Trustees contemplated the gathering of a general collection of reference and source books on all subjects. Later, however, a cooperative arrangement was entered into with other Chicago libraries under which the field of knowledge was roughly divided between them, and a policy of non-duplication of expensive books was adopted. The principal fields of knowledge and branches of learning which fall within the province of The Newberry Library under this arrangement are: Bibliography and the History of Printing, Religion and Theology, Philosophy, Psychology and Ethics, History, Political Science, Geography, Biography, Language, Literature, and (in part) the Fine Arts. In each of these divisions the Library possesses innumerable treasures, books of interest and value for all time and which are always available for inspection by any reader, student, or visitor. The formalities required in the use of the collections are only such as are absolutely necessary for the proper care and administration of the books and the convenience of the many who use them.

In the literature of religion and theology the Newberry collection is especially rich. Besides endeavoring to acquire the great and best books of the past in these subjects, it purchases currently the best of the religious literature of the present day. It gathers the printed editions of the sacred books of all forms of serious and reverent religious faiths in the original languages in which they were written and in the best English translations. The same is true of the writings of the foremost religious thinkers of all times and countries. The collection of editions of our English Bible and the history of its printed text is a notable one. Included in it are two beautiful copies of the first issues of the first edition of the Authorized Version published in 1611, commonly called also the King James version. There are fine illuminated manuscript Latin Bibles, written during the centuries prior to the invention of printing. The beauty of the writing and the decorations in these volumes render them works of art as well as monuments of the loving care and devotion of the medieval scribe. There are also editions of the whole or parts of the Scrip-

tures in over one hundred different languages, so that it is possible for every "stranger within our gates" to see and read the Holy Bible in his native tongue, whether that be Chinese, Japanese, Hebrew, Arabic, Sanskrit, Polish, Russian, or even the Tagalog of the Philippine Islands. The oldest manuscript in the collection is a copy of the Gospels in Greek, written at some time in the twelfth century of our era. An interesting feature which is most useful in assisting readers and students is the extensive Sermon Index, compiled and kept up to date by the library assistants. Using as a heading the biblical text on which the sermon has been preached, hundreds of sermons are carefully indexed by author and title in chronological order. The inquirer has but to name the text in which he is interested and reference to this index will show him at a glance just what sermons the library has on this text, when and by whom they were preached, and the exact volume and page of the printed work in which they occur.

The historical collections, already important, are growing more so with each year's increase. They are naturally strongest at present in books relating to the history of America and Great Britain. The history of the European countries, however, is by no means neglected, and the scholar and general reader in this field will find much to reward his studies. An excellent selection of works devoted to American family and local history is very popular and much used, attracting visitors from all sections of the country. Special indexes are maintained for the better study and utilization of this genealogical material which is constantly being investigated with fruitful results to those concerned.

The most valuable individual collection in the library is that presented by Mr. Edward E. Ayer in 1910. It is a noble gathering of the most precious historical material, both printed and manuscript, relating to the early history of our country and more especially dealing with the Indians of North America. No general description can adequately set forth its importance to historical scholars. It may safely be said, however, that no historian of any phase of the history of the aborigines of North America can make his book an authoritative one without having consulted the Ayer Collection in the Newberry Library. Amongst its treasures are superb copies of the Bible translated into the Algonquin Indian language by the missionary John Eliot, and published in 1661 and 1663. The books in this collection embrace the entire history, character, manners, customs, arts and crafts, myths, religions, and languages of the North American Indians. Included also are Indian drawings on magney paper and skins, portraits of Indians, engravings, photographs, watercolors, etc., illustrating Indian life, costume, and manners. The history of the Hawaiian and the Philippine Islands is similarly treated in this unique gathering of historical material.

In the department of literature a rich collection relating to English and American literature is gradually being built up. At present this division is the largest in the Literature group. It numbers many treasures in the way of original editions, and chief among these are the copies of the famous four Folio Editions of Shakespeare which were printed respectively in the years 1623, 1632, 1664, and 1685. Another rarity of great interest is the first

edition of Milton's *Paradise Lost*, printed in 1667.

The literatures of Greece and Rome, France, Italy, Spain, and Germany, are well represented by collections embracing the writings of the classic authors of each of these countries.

Of related importance to the literary collection is the great linguistic library of Prince Louis Lucien Bonaparte, which was acquired in June 1901. This is a collection of over 16,000 volumes and pamphlets, gathered as data for the study of the nature and history of man as developed through speech. It comprises printed specimens of every known language possessing even the most rudimentary literature, and has proved of the greatest usefulness to the university professors and students of language in Chicago and vicinity who make good use of this collection.

The music division of the library is notably rich in both useful and unusual works necessary for the student or practitioner of music. The first lists of books recommended for it were drawn up by Mr. George P. Upton, the well known authority on this subject. In 1889 the musical library of Count Pio Resse, of Florence, Italy, was acquired by purchase. It included a very large number of rare and famous titles, and was particularly rich in works written by Italian authors on the theory and history of music. In 1891 the Hubert P. Main collection of English and American Psalmody was acquired. A notable benefaction to this department was the library of Theodore Thomas which was given by his family. It comprises the printed works on music which he used, a set of his concert programs complete from the beginning of his musical career in 1855; and the music scores used by him in conducting, with the manuscript changes or directions made by him in their original text.

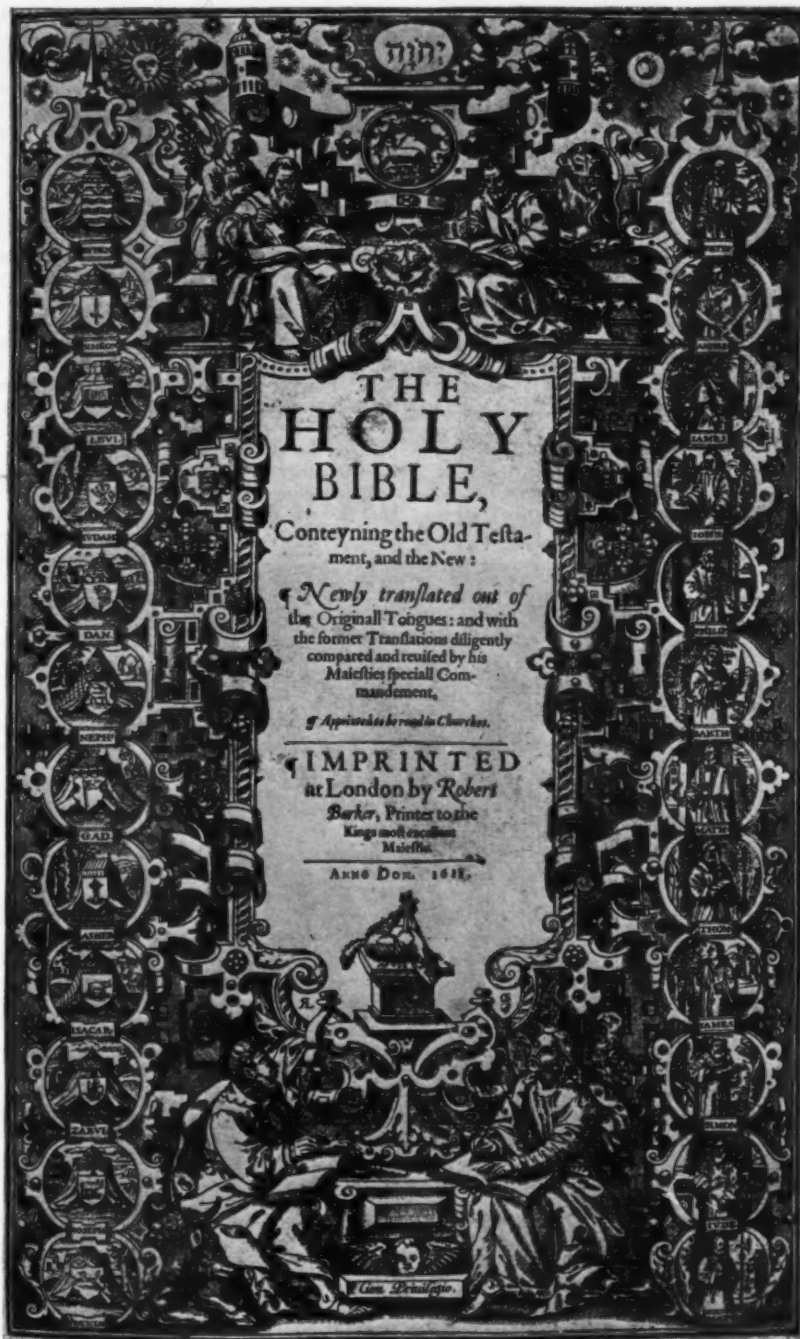
In the Exhibition Room, a display of rare or beautiful books, manuscripts, or prints may always be seen by visitors. Sometimes the exhibit is made up of specimens of early printed books, showing the development and progress of the art from its introduction into Europe in the fifteenth century through the first fifty years of its history. Again, a display of the rich bindings reveals scores of books magnificently bound by the most famous binders of the last three hundred years. At the present moment the exhibition being shown is made up of illuminated manuscripts, European, Chinese, Japanese, Hebrew, Arabic, Turkish, etc., many of them being of extraordinary interest both textually and artistically. By these means the rich contents of the institution are constantly being brought to the attention of the public in an educational way.

The library welcomes all classes of readers from the most learned investigator to the boy or girl seeking information for school use. The needs and requests of the individual readers are infinitely varied, but every effort is made to supply the information desired. The majority of the books are, naturally, mainly intended for the

use of professional scholars, but much material can be readily adapted to the requirements of pupils and untrained readers when necessary. The library is performing a noble educational function in the community and both through its books and its personal service is contributing much toward the higher intellectual and spiritual life of the great city.

The question is frequently asked, What is the difference between the Newberry Library and the Public Library? In spite of the fact that every effort has been made officially to make the difference clear there are still many persons to whom it is not known. To make clear the facts is the purpose of the following paragraph.

The Public Library is the institution whose chief and principal aim is to provide the books most generally wanted by and best suited to the needs of the great mass of people and to allow them to use these books in their own homes, schools, workshops, parks, and even playgrounds. The community, through the Public Library, accepts the duty of supplying this social need as a part of its general educational machinery for its social welfare. It can readily be seen that, with such a purpose, the desires and needs of the majority are the first consideration of the public library; the requirements of the scholarly or intellectually advanced minority of the community necessarily take a subordinate place. Now the principal object of great reference libraries like the John Crerar Library and the Newberry Library is almost the opposite of that of the municipal institution. Private munificence has through them, made it possible to provide especially for the intellectual and educational needs of the minority. This minority is their first consideration in matter of book selection and book acquisition, and they strive to serve its interests in every possible way save that of permitting the books



THE ORIGINAL EDITION OF THE KING JAMES BIBLE.

home use. One reason for this exception is that upon the reference libraries there also falls the responsibility of gathering and preserving for future generations the permanently valuable portion of contemporary book production. This object would be largely defeated if the rare or expensive books so gathered were subjected to the wear and tear and loss due to circulation outside these libraries. This policy of not generally circulating valuable literary and historical material is sanctioned and approved by experience throughout the civilized world.

Thus, through its public library and its great reference libraries, Chicago is fortunately able to minister to the various intellectual needs of all its citizens.

I will govern my life and my thoughts, as if the whole were to see the one and read the other; for what does it signify, to make anything a secret to my neighbor, when to God, (who is the searcher of our hearts) all our privacies are open.—Seneca.

Henry Ward Beecher---the Man

By Rev. Charles M. Morton

I came to Chicago with an empty sleeve just before the Civil War ended and found employment as office boy with the Young Men's Christian Association. A little later I began to try to live a Christian life. Every now and then a fine looking, well dressed man would call at the rooms to see Mr. D. L. Moody, and I soon learned that his name was William Reynolds, that he was the head of a Peoria packing house and that he was one of the most active Christian men in Illinois. He always gave kind attention to the office boy. Little by little the directors promoted me until I became the superintendent of the Association and Mr. Reynolds noticed my promotions in his hearty, enthusiastic manner. By this time I had come to love him with all my heart.

One day, in the winter of 1869, Mr. Reynolds came to me and said, "Morton, the Third National Sunday-school Convention will be held in Newark, New Jersey, on April 28 and I want you to go." I said it would hardly be possible for me to get away. "I will get permission for you to leave your work. You must let me pay all your expenses. Be sure to be ready. I will call for you on the 26th." When he came, I was ready. It was a grand trip East for me and in New York we stayed together at the Fifth Avenue Hotel.

The third National Sunday school Convention was most interesting and instructive. The prominent Sunday-school men and women of the United States came together, with Hon. George H. Stuart of Philadelphia, in the chair. For three days and evenings audiences crowded the First Baptist church of Newark, to hear Henry Ward Beecher, Dr. John Hall, the venerable Stephen H. Tyng, Dr. J. H. Vincent, Edward Eggleston, Ralph Wells, B. F. Jacobs, H. Thane Miller and many others. Very few of those grand men are with us today.

On the evening of the first day of the convention, after a thrilling address by H. Thane Miller, of Cincinnati, President Stuart handed a piece of white paper to Edward Eggleston and Mr. Eggleston brought it to me. It read, "I will call you to speak after the next hymn." I shook my head very positively at Mr. Stuart, but he only smiled, and soon I was standing amazed and bewildered before the vast audience. I had strength enough to tell something of what the Lord had done for my soul.

William Reynolds was sitting in his chair, studying the ceiling of the auditorium, with a mischievous twinkle in his eye, and he did not seem to know that his poor traveling companion was in distress. In a little while the truth came out and I knew why I had been called suddenly to speak to the Convention. Henry Ward Beecher and some of his church officers were there looking for a lay pastor to care for their beautiful Plymouth Bethel, which had just been dedicated, and William Reynolds had made a suggestion.

On the second day of the Convention, Mr. Beecher spoke on "The Mission Work of the Sunday-school," and he told of his new enterprise for the people of his city. Perhaps Mr. Beecher never made a more effective address than this. Its influence on the Sunday-school work of the country was very great. He said, "If they won't bite at the bait I put on in the pulpit, I will bait with something else. I will try other means, until I have exhausted all means, to reach every class, every family and every heart. For I never see the worst outcast soul but I think of the tear-drop and the blood-drop of Jesus Christ, and there is that in the single thought of Christ that turns all contempt, all indignation, all reproach instantly to pity and to sorrow, and for His sake I will go down to the poorest, and lowest and meanest man that lives and wait patiently on him."

A few weeks later, Mr. George A. Bell, the superintendent of the Plymouth Bethel came to Chicago and asked me to be the pastor of the Plymouth Bethel. The invitation was gratefully accepted and early in August, 1869, my wife and I went to live in Brooklyn. Mr. Beecher was in the White Mountains, waiting for his hay fever to go away. I had never spoken to him and was almost dreading my first meeting with the great man. When he returned home in October, he came to me, put his hand on my shoulder and said, "Charles Morton, you were very kind to leave your friends in the West and come to us." Then he said to me and his people would stand by me in every way. He never failed me during the eight years we spent together. When I apologized one day for taking so much of his time, he said, "Charles, when you have come a thousand times more, then come again!"

One morning in the winter of 1870 he called on me and laid a one hundred dollar bill on my desk, saying, "I fear you are finding many poor people this cold weather." I thanked him and asked if he would be interested to know how the money had been used, if I would make a record for him. He said he would, and when the money was spent I laid before him a long list of the unfortunate ones and their difficulties. He gave much time to the list and finally asked how many of the people had been really benefited. When I replied that I believed more than half of his money had accomplished good, he said, "That is more than could reasonably be expected."

A year or two later, on Sunday morning, after having given his notices, he said to his congregation, "If the minister of Plymouth Bethel comes to you in behalf of the very poor, I ask you to do for him what you would do for me." My poor people were always well cared for after that morning. The business men of Plymouth church, with H. B. Claflin, E. H. Van Ingen and Stephen V. White at their head, kept me well supplied with every needed thing.

Mr. Beecher told me something of his new theology, and I was much interested, never having received a theological education. "The old way," he said, "was to bring the soul into the kingdom by the pain method. That was my father's way." Mr. Beecher hoped the new theology would save the soul without painful conviction of sin.

Mr. Beecher said that he was always surprised when he learned that he had preached a great sermon. Perhaps his Friday evening lectures were among the most helpful of his addresses. Sitting in his big chair at the crowded prayer service he wonderfully cheered and encouraged the people who carried heavy weights in life.

Much of the time Mr. Beecher was like a happy boy. One Monday morning he met on the street a Fulton market business man who said, "Henry Ward, your old gun was pretty well loaded last night." "I saw your bald head shining under the gallery," said Mr. Beecher.

Horace Greeley had a farm at Chappaqua and Mr. Beecher had one at Peekskill. Each prided himself on his knowledge of farming and each was a little jealous in a good natured way of the other. Some one told Mr. Beecher that Greeley was raising fine rutabagas. "Yes," was the reply, "but they cost him nine dollars apiece."

Going through the hall of his house one afternoon I heard earnest voices in the rear parlor. When I came in, Mr. Beecher said, smiling, "Charles Morton, this woman won't give me enough money to buy a pair of pants." "No," said the good wife. "Indeed, I won't." She was the treasurer of the family and he had overdrawn his monthly allowance. From time to time, Mr. Beecher suffered from black depression, lasting now and then for days. When I called on him one Saturday evening, his eyes were dull and his color was dark. He asked, "What do you do when you cannot fix your mind on any text and when you cannot even pray?" I replied that I often found it difficult to select a text, but could always pray a little. "Be thankful to God," he said, "for I have two services tomorrow and can get no light and comfort for either of them." It was generally supposed that his sermons came to him without much care and study.

Of Mr. Beecher as a manager of finance I have a little knowledge, and am almost sure that he would not have been an eminent banker. He told me of a man who called on him late one afternoon for the "loan" of ten dollars, saying that he had had nothing to eat for ever so long. "Charles, there was not a dollar in the house and the banks were closed. I asked him to stay and have a meal with me. He declined rather gruffly, saying that if I would not trust him with the money he did not want my food. Then I made a check for the ten dollars and told him to take it to the ticket taker at the Fulton Ferry, who had accommodated me in that way." Of course the check was honored and Mr. Beecher never saw or heard of the man again.

In the summer of 1875 or 1876, a young minister who was a friend of mine, wrote me from the Adirondacks, saying that his new church building in the country was ready to be dedicated, and that the congregation was worried about the large church debt. He thought Mr. Beecher was the only man who could help them out and he wondered if I would try to persuade him to undertake the journey and the work. It was almost time for Mr. Beecher's vacation and for his annual hay fever, and I had little hope that he would consent to go. To my surprise, he said at once, "You say



REV. CHARLES M. MORTON.

he is a young preacher and that his people are not rich. I am reminded of my first pastorate in Indiana where a well-to-do man gave me his clothes before they were badly worn. Of course, Charles, we must go." When we had reached the place of meeting the sight was well worth seeing. The farmers and their families, from far and near, crowded the auditorium. Mr. Beecher preached from Matthew 22:35-40, and the farmers listened eagerly while he told in their own language of the commandments of Love. He likened the two tables of stone on which the ten commandments were written to two great pans of milk and the greatest commandment of all to the strong hand of the dairy man which sweeps away the rich cream from the surface of the contents of the pans, leaving nothing but skim milk. Perhaps a more delighted congregation never came together. I do not remember the financial results of the service, but I never heard more about their church debt. Mr. Beecher believed that when a man has fallen in love with the character of the Son of God he will find himself trying to imitate Him.

We went together from the Adirondacks to the Thousand Islands. The travel on the railway was light and for a long time we were the only occupants of the car. Although I had been an officer in his church for years he had never spoken to me at any length about the great church trial. I was astonished when he suddenly opened the subject and poured out his grief and indignation. Then he arose and paced up and down the length of the car, like a caged lion. For a few minutes, the agony of the great preacher was terrible.

One evening there came into my office a bright looking young man with a letter from Mr. Beecher, which said, "This young man is the son of one of my old church officers in Indianapolis. He is studying for the ministry and called on me to get my advice about his coming work. I send him to you, thinking that as you are more nearly of his age you may understand him better. My own impression is that he is more interested in preaching sermons than in saving souls." The last sentence of the little letter struck me like a six pound shot. Unconsciously, I had been for several months making the same mistake and I began to reform at once.

Early in my work at the Plymouth Bethel, as I visited from house to house, I was surprised at the large number of husbands and fathers who never went to church. Our Sunday-school room was well filled with boys, girls and young people. There came to me the idea of a Bible class for married men to be held in our large reading room and to have its own officers. For several weeks I kept the thought of such a class before a number of the non-church going men and finally appointed a Sunday for the beginning. Only seven were present but all seemed pleased and interested. Little by little the class grew until the reading room was crowded. After awhile men came to me and asked if they might join the class although unmarried. "Well, you expect to be married some time, do you not?" "Yes, sir." "Then we will take you into membership." I noticed that when death came to the homes of hard working men, a few of them had money enough to pay the funeral expenses and we planned a Burial Fund for the members of the class, each member to pay one dollar when a mem-

ber died. A few passed away every year and much help was given. The men were proud and happy to feel that they had a part in it. The class bought a great silk banner, beautifully inscribed, and every New Year's day we marched to Mr. Beecher's home to greet him.

In the second series of his Lectures on Preaching, given at Yale College, pages 188-90, Mr. Beecher honored our class with royal mention:

"The Bible class of married men is a phenomenon. The gentleman who teaches it was a soldier who lost his arm in the service. He is singularly well fitted for this work. He has a large number of poor, plain but excellent men, but they were not all such. He has gathered up from the street the degraded, the literally lost. At first his class was small—nine or ten; but he worked with them faithfully, and set them to gathering up their abandoned companions. Among those brought in were drunkards, the most degraded and despicable. There were men who by their careless habits had wasted their earnings and disbanded their families. Some of them were living in crime. And yet, last January about a hundred of these men came up in a body and called upon me, and a better looking set of men I never beheld. They were clothed and in their right mind. We received at one time some forty into the church, out of this body of men; and one of the most affecting things I know of is that this class, two or three times a year, gives an entertainment to all the parents of the children in Plymouth Bethel. They give it themselves. We furnish the room and lights, but they order a supper, with cake, confections, ice cream, tea and coffee. They have music and also some amusement—tableaux, or something of the kind. They invite all the fathers and mothers of the children of the Plymouth Bethel. Each of the members of the Bible class wears his little rosette to show he is a manager, and each one is expected to be on the floor to entertain the guests, and to see that every one is happy, talked to, and fed. To see these hundred and fifty men—one of whom said in relating his experience, 'I know all about rum—I have made it, I have sold it and I have drunk it to the very uttermost,'—to see such men in the house of God, entertainers, calling in the parents of the wandering children, is enough to make tears come from anybody's eyes. I don't believe you ever could have reached those men except by taking the Word of God in your hand, calling them together in a place where they felt at home, and then going step by step with them through the truth, teaching them Sunday after Sunday, and while you are doing this, calling out their sympathies, making them work for each other,—for that is what this class is still doing, one here and one there, raising contributions by which they are able to sustain men and get on their feet till they can get work again. There have been literary hundreds of families regathered."

The memory of Henry Ward Beecher is beautiful. His heart was great and his mind was wonderful. He spoke to scholar, farmer, business man and laborer in their own language. He was the warm friend of rich and poor, white and black, and the people of every nation. He was loyal to the Heavenly Father. Without doubt the severe mental suffering of his last years shortened his valuable life.

Business Men and Religion

Some Findings of a Toledo Preacher

A Toledo clergyman recently sent a list of one hundred and twenty questions to the most prominent business men of the city, requesting permission to enter the very citadel of their minds and souls for their deepest and most honest thoughts about religious problems. The replies came back with frankness, promptness and earnestness, showing not only that men who popularly are supposed to be engrossed in materialistic things are thinking about religion, but also their readiness to express themselves.

The conservators of orthodoxy might hesitate to go to business men for theology, taking the position of Dr. Pankhurst of New York, who, when a reporter came to interview him about certain statements Columbia University students had been making about the Deity, said that he was more concerned as to what God thought about Columbia University students than what Columbia University students thought about God.

However, in looking for the practical effect of the oceans of sermons, it is well to pause and scrutinize what the Toledo clergyman got from the business men.

Belief in God General.

First, they were practically unanimous in expressing the belief that there is a God. As to his nature, opinions varied from that of "a force manifesting itself in everything, and most highly in man," to that of "Our Father."

As to the purpose of human existence, some had found no satisfactory answer; others believed in a divine aim not wholly apparent to human minds. Still others thought we are here simply to live, beget and die, like the birds. Others looked upon existence as "the inevitable result of natural law." A thoughtful

Michigan manufacturer defined man as "a germ of divinity operating under laws of limitation." Some believed that man is here in preparation for a future life.

To the question, "Is man morally responsible to God, and will God punish evasions of responsibility?" some replied affirmatively and many others in the negative, setting forth hereditary tendencies and faulty environment as excuses.

As to immortality there was great perplexity. A few feared that death ends all; others believed in the sort of immortality embodied in the solidarity of the race; others thought that the bad die, while the good live on; others that life here and beyond is progressive.

As to whether God guards and guides human life, many of these business men had seen so much of the hard side of things as to question the probability, though nearly all were willing to welcome the comforting idea of providential oversight, provided it could be reconciled with things as they seem to be.

Churches are Indorsed.

The greatest surprise came in answer to the question, "What good is the church in the world?" Not one unkind word or weak indorsement of the church was received. Following are expressions from the answers:

"The church stands first in the world's institutions for the good of mankind in every relation of life." "The church is the foundation of civilization; without it degeneration would inevitably follow." "It creates and keeps alive high ideals." "It emphasizes the spiritual against the material." "It keeps us close to God."

A Page of Human Interest

JOSEPHUS DANIELS, EPIGRAMMATIST.

Josephus Daniels, the fifth Secretary of the Navy from North Carolina (and the first man to represent that state in the cabinet since the war), bids fair to become as famous for his epigrams as his ideal statesman, George E. Badger, with whose portrait, and the sword of John Paul Jones, he was photographed, shortly after he was established in the secretary's offices, whose windows open on the executive wing of the White House, across the way.

"Every man's work is born when he comes into the world," said Secretary Daniels, "and the man whose eyes are open to see this special service is the man who lives after his body returns to mother earth!"

"Your truly great man," he said upon another occasion, "has a single-barrel mind, that travels a straight line. * * *

"Your truly great man does the work whereunto he is appointed, and seeks no fame through the performance of the duty that is so clear to him he feels the compulsion."

"The ideal of civilization is when moral power alone will settle all disputes among nations."

The straight line in which Secretary Daniels' mind traveled from earliest youth led to the editor's sanctum, wherein he himself was not only the editor, but the owner of the paper. The ambition was born when he was 18 years old, and he was running a small sheet which told the news of the day, very much condensed on account of lack of space and type. That was only a few years after he was captain of the Swiftfoots, and they beat the Snow Hills, by the phenomenal score of 19 to 16.

"I showed up at fielding, all right," laughed the secretary, "because my hands were so big the ball couldn't pass me!"—Chicago Record-Herald.

CAMPAIGNING FOR BRYAN.

The last time William Jennings Bryan was campaigning for the presidency, Colonel C. W. Bolen of Michigan, was on a train that was delayed by a washout in the southwestern part of the country. Bolen's remarkable personal resemblance to Bryan soon resulted in the circulation of a report that the Nebraskan himself was on the train. The people from the nearest town had congregated about the rear coach and were shouting lustily for Bryan. Colonel Bolen tried to persuade them that he was not Bryan, and added that he was a staunch Republican, both of which facts were true.

These announcements, however, brought forth only laughter, cheers, and renewed requests for a speech. Finally Bolen yielded, and delivered to the crowd a hot Republican speech, thinking that in this way he would do much damage to the Bryan cause.

A few weeks later Bolen got up a speaking acquaintance on the train with a man from the town in which he had made the speech.

"Our town was not much for Bryan," remarked the stranger, naming the town, "until he happened to pass through there one day, and, after pretending that he was not Bryan, made a rattling good speech from the platform of the car. As result of that accident the town has flopped over to Bryan completely."—Sunday Magazine.

THE POET'S LIFE.

"Walt Whitman wasn't as successful as the English poet, Alfred Noyes, in making both ends meet with his poetry," said a Philadelphia editor. "Walt's muse had nothing like the shallow, commonplace, commercial quality of the young Englishman's."

"I used to visit Walt Whitman in his old age in his little two-story wooden house in Mickle street, Camden. One day—it's a pleasant souvenir, this, of old-time Philadelphia—one day in December I said to him:

"Well, Walt, how are things going this winter? Any Christmas subscriptions needed?"

"No," said the old poet. "No, indeed. I'm working now. I'm working for George W. Childs. He pays me \$30 a month."

"Good!" said I. "And what's your job with Childs?"

"Riding in the horse cars," said Walt. "I ride about the city, I talk to the drivers and conductors. I find out which of them need winter overcoats, and, guessing their size, I notify Childs, who fits them out forthwith. It's easy, pleasant work, and it saves Childs a lot of trouble over measurements and so forth."—Chicago Record-Herald.

JANE ADDAMS TELLS STORY.

Miss Jane Addams once said at a luncheon of the Chicago Civic club:

"We women have still much to fight for. Our battle will be long and difficult. Well, let us frankly admit it. There is nothing to be gained by such rose colored phrases as William White employed.

"William White's brother had killed a man in cold blood.

"Well, William, how about your brother?" a visitor to the town asked him one day after the trial.

"Well," said William, "they've put him in jail for a month."

"That's rather a light sentence for a cold-blooded murder," said the gentleman.

"Yes, sir," William admitted, "but at the month's end they're going to hang him."—Chicago Daily News.

AN ELASTIC TIMEPIECE.

Doctor Henry Van Dyke, some years ago, appeared before one of the Copyright hearings being conducted by the Congressional Committee on Patents in Washington. The list of speakers was a long one, and in an effort to conclude the session at a reasonably early hour the Chairman was allotting time very sparingly. Thomas Nelson Page, who had been granted ten minutes, talked so entertainingly that half an hour elapsed before his hearers took note of the flight of time. It was then Doctor Van Dyke's turn.

"How much time do you need, Doctor?" inquired the chairman, consulting his timepiece a trifle anxiously.

"Ten minutes—by Mr. Page's watch," replied Doctor Van Dyke, and amid the merriment which followed he was invited to talk at as great a length as he desired.—Lippincott's Magazine.

THE POOR PREACHER.

The preacher has a hard time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has eight or ten children, he has too many. If he has none, he should have and isn't setting a good example. If his wife sings in the choir, she is presuming. If she doesn't she isn't interested in her husband's work. If a preacher reads from notes he is a bore. If he speaks extemporaneously he isn't deep enough. If he stays at home in his study, he doesn't mix enough with his people. If he is seen around the streets, he ought to be home getting up a good sermon. If he calls on some very poor family, he is playing to the grand stand. If he calls at the home of the rich, he is an aristocrat. Whatever he does, someone could have told him how to do better.—Exchange.

DR. HALE AN EXTRAVAGANT EATER.

"Edward Everett Hale," said a lawyer, "was one of the guests at a millionaire's dinner.

"The millionaire was a free spender, but he wanted full credit for every dollar put out. And as the dinner progressed, he told his guests what the more expensive dishes had cost. He dwelt especially on the expense of the large and beautiful grapes, each bunch a foot long, each grape bigger than a plum. He told, down to a penny, what he had figured it out that the grapes had cost him apiece. The guests looked annoyed. They ate the expensive grapes charily. But Dr. Hale, smiling, extended his plate and said:

"Would you mind cutting me off about \$1.87 worth more, please?"—Exchange.

LIKE OLD-FASHIONED STEAK.

Frederick Townsend Martin said, after a visit to one of the Bowery missions, in which he takes a profound interest:

"The misery we encounter in these missions saddens and at the same time edifies. If the rich would only be more charitable!

"But the very rich, the very successful are prone to look on failure and defeat with cruel, hard eyes. It is from the lowly that true charity may be expected."

With a smile and a sigh Mr. Martin added:

"Like the old-fashioned New England beefsteak, man needs a great deal of pounding before he is even a little tender to others."

FAITH ILL-DEFINED.

Discussing the lamentable fact that, according to the last census, half the American people never go to church, Canon Hughes Scott said at a dinner in Denver:

"The trouble is, perhaps, that Americans have a wrong idea about church. They think the church wants them to believe a lot of outworn dogma. This is not true.

"Yes, the trouble is that the people define faith as the little girl defined it in school.

"Faith," the little girl said, "is believing what you know isn't true."—Chicago Record-Herald.

COMPREHENSIVE SCRIPTURE KNOWLEDGE.

A well-known Member of Congress, who was a candidate for re-election, was addressing an audience in a New England village. Warming to his subject, he paused dramatically after repeating a Biblical injunction peculiarly applicable to his line of discourse, and then exclaimed:

"But I do not need to quote Scripture to the good people of Winchester, everyone of whom, I am sure, knows his Bible thoroughly, from Genesis to Exodus!"—Lippincott's Magazine.

MODERN WOMANHOOD

—CONDUCTED BY MRS. IDA WITHERS HARRISON—

Blue Ridge Conference of Y. W. C. A.

At the recent Blue Ridge Conference, one of the national secretaries spoke of the Young Woman's Christian Association as, "The least known of all the large organizations in the world;" if the rest of the world is as ignorant as was the writer of this article before she attended the conference, the charge is certainly correct.

This remarkable organization has 253,406 members in this country—54,691 are students in 600 colleges and universities, the rest are in city and county work. It employs 169 general secretaries, who are specially trained for the work—twenty-three of these (all American women) are laboring in the foreign field, in India, China, Japan and South America. Besides these general leaders, there is a small army of assistant and associate secretaries for various lines of special work, which swells the number of officers employed by the association to the amazing figure of 1,269.

It spent last year for administration \$397,631. A large part of this was given by generous friends; Miss Grace H. Dodge, president of the association, contributes annually toward its support \$68,000, and Miss Helen Gould (now Mrs. Shepherd), Mrs. Cyrus McCormick, and others give regularly and munificently for administrative expenses.

Besides this large amount, the city associations spent last year over four millions of dollars for their local work. Philadelphia has just completed a campaign for buildings in various parts of the city, in which \$750,000 was raised. There are Young Women's Christian Association Buildings in 172 cities, and the number is constantly increasing.

It conducts ten summer conferences during the year, which cover all parts of our country. The aim of these gatherings is stated in their circulars as being for "spiritual inspiration, discussion of the interests of girls and young women, and recreational fellowship."

The Blue Ridge Association, which represents the southern branch of the movement, held its annual conference at its beautiful new home at Black Mountain, North Carolina, from June 6 to 16. The association buildings are located in the midst of a superb amphitheater, at an elevation of 2,700 feet above sea level; back of them, the mountains are 4,500 feet high, and from the veranda twenty-one peaks are visible, eight of them being more than 5,000 feet in elevation. The central building is appropriately named Robert E. Lee Hall, and its noble architecture suggests Arlington, the home of the Lees.

The association property, of nearly 1,000 acres, extends to the top of the mountain ridge, and is covered with virgin forests; through these rush rapid mountain streams, and the music of falling water is always in one's ears. The unrivaled flora of this favored region was in its full, consummate flower; the pink azalea had gone, but the yellow was in glorious bloom; great thickets of mountain laurel and rhododendron made the greenwood a veritable garden of beauty.

But more beautiful even than mountains, or forests, or flowers, or crystal streams were the 450 young girls, who had come up to this annual gathering of the young womanhood of the South. The atmosphere that breathed from them was even more tonic than the bracing mountain air—a dynamic force of high spirits, of fearless outlook on the world, coming partly from inexperience in disaster and defeat, and partly from untainted belief in the ultimate victory of all good. This intoxicating air of courage and hope was better for one, battered and disheartened by life's hard blows, to come and bathe in, than the fabled fountain of youth.

And underneath all this gayety and optimism, there was a deep current of earnestness; they came for social touch, and for recreation—but for something more! The greater part of each morning was devoted to classes in Bible and mission study, and every girl in attendance was expected to enroll in at least two of them, and do reading and study in connection with the subjects.

In the evening, there was always an inspiring meeting, sometimes in the large auditorium, to listen to some distinguished speaker from the South, sometimes a vesper service, conducted by the association members. One of these was of thrilling interest; two delegates from the World's Student Federation, which had just closed its biennial convention at Lake Mohonk in New York, arrived while the conference was in full swing, and one of the vesper services was turned over to them. As these two splendid young women told of this great gathering, of over three hundred delegates from forty different countries, and of the blessed tie that was binding the whole world into one great brotherhood and sisterhood, one could hardly overestimate the effect of such a message on these young lives. They could not fail but catch a world vision, which was bound to make life ampler and nobler, and fit them for better service for their Master, and those for whom he died.

It would indeed be a callous and skeptical heart that could fail

to see in such a meeting as this signs of hope and promise. The object of the association is: "To bring young women to such a knowledge of Jesus Christ as Lord and Saviour, as shall make for fullness of life and development of character, and to make the organization an effective agency for the extension of the kingdom of God among the young womanhood of the world."

Does not such a gathering, with such ideals, bring to mind the old prophetic words which foretold that in the latter days, sons and daughters should prophesy, and the Spirit of God should be poured out on his handmaidens?

The movements among the young people of the church are notable contributions toward the attainment of some of its highest ideals. The Student Volunteer Movement, the Young Men's Christian Association, the Young Women's Christian Association, the Society for Christian Endeavor, are all interdenominational (and international), and all have helped to demonstrate the practicability of Christian union. I have read somewhere, that when the idea of applying steam to ocean travel was being first urged, a body of so-called scientists met in New York City, and proved to their own satisfaction that it was impossible, because the amount of coal necessary to take a vessel across the ocean would sink it before it left the harbor—and while they were proving its impracticability, a ship steamed safely across the Atlantic! While preachers, and editors, and theologians have been splitting hairs about terms on which churches could unite, these young people's societies have proven the possibility of union—by simply uniting! They have crossed the ocean that divided Christians, while leaders were sitting on the shore, devising plans to accomplish the great deed. They have united on the idea that is growing everywhere, that the gospel of this age is the gospel of a person, not of a church, or a creed. Loyalty to Christ, likeness to Christ, service for Christ, have been the common doctrines on which they have united, and surely, His blessing has been manifest in their world wide growth, and world wide work.

I. W. H.

The Factories

(Margaret Widdemer, in McClure's Magazine.)

I have shut my little sister in from life and light
(For a rose, for a ribbon, for a wreath across my hair),
I have made her restless feet still until the night,
Locked from sweets of summer and from wild spring air;
I who ranged the meadow-lands, free from sun to sun,
Free to sing and pull the buds and watch the far wings fly.
I have bound my little sister till her playing-time is done—
Oh, my little sister, was it I?—was it I?

I have robbed my sister of her day of maidenhood
(For a robe, for a feather, for a trinket's restless spark),
Shut from Love till dusk shall fall, how shall she know good,
How shall she pass scatheless through the sinlit dark?
I who could be innocent, I who could be gay,
I who could have love and mirth before the light went by,
I have put my sister in her mating-time away—
Sister, my young sister—was it I?—was it I?

I have robbed my sister of the lips against her breast
(For a coin, for the weaving of my children's lace and lawn),
Fet that pace beside the loom, hands that cannot rest;
How can she know motherhood, whose strength is gone?
I who took no heed of her, starved and labor-worn,
I against whose placid heart my sleepy goldheads lie,
Round my path they cry to me, little souls unborn—
God of Life—Creator! It was I! It was I!

Come out and gather posies; the very air is sweet.
Come out, with hearts of gladness, ye big and little children,
Into our Father's garden, made for our strolling feet,
The flitting butterfly,
The fragrant winds that sigh,
The tiny clouds that hover above us in the blue,
The bird's song high and clear,
Make heaven draw more near,
In everybody's garden the world once more is new!

—William Zachary Gladwin.

What a good God have we, that remembers us in our low estate, thinks upon us when we are poor and needy and is nearest to us when we need Him most! He is a sun to comfort us, a shield to protect us. He gives us grace, He gives us glory, He gives us Himself. Oh, what a good God have we!—John Mason.

Disciples Table Talk

Pioneer Ohio Church Celebrates.

June 14 and 15, the Austintown, O., Christian church celebrated its eighty-fifth anniversary. This church is the mother of all the Christian churches in this part of Ohio. Established in 1828 it was for years the only one of its denomination for miles around, and people walked from Girard, Mineral Ridge, Niles, and Youngstown to services there. It has always been a flourishing church. The membership is large for a country church; it numbers between 125 and 130 now, and has remained steadily above 100 ever since the beginning. At a time when there are over eight hundred abandoned country churches in Ohio, the Austintown Christian church maintains its own pastor and keeps up a strong interest in its work. Men of strong Christian character have always been associated with the Austintown church, and it is probably for this reason that it is such a strong and vigorous institution. John Henry, a remarkable character, was one of its earliest pastors. From 1882, the pastors were as follows: Alcinous Baker, 1882 to 1885; he is now living in Alliance. Rev. Cushman was pastor in 1885-86; L. H. Bush, '86-89; B. S. Dean, now professor in Hiram college, '89-90; L. Osborne, '90-91; E. V. Zollers, '91-94; J. H. Goldner, 1894-96; W. G. Voliva, the noted follower of the prophet Dowie, '96-97; D. R. Moss, '97-98; L. J. McConnell, '98-99; P. H. Wilson, 1899-1902; M. L. Jenny, '02-05; C. B. Stevens, '05-06; W. H. Thompson, '06-12; and the present pastor, A. J. Cook. The list of elders who have served during the last eighty-five years includes William Hayden, Alexander Spear, John Henry, Ira McCollum, Joshua Kyle, William Lanterman (widely known for his intimate knowledge of the Bible), Alfred Peters, L. S. Crum, George Alders, T. C. Hanna and H. K. Rayen, the last three constituting the present board of elders of the church.

Dr. Breeden's Fortuna (Cal.) Meeting.

"Dr. Harvey O. Breeden never faced more difficult conditions," writes Mrs. H. A. Hansen, of Dr. Breeden's recent meeting at Fortuna. "For nearly two weeks he faced a stone wall of indifference seldom experienced by an evangelist. It became oppressive, until, at last, realizing the crisis, all hearts and shoulders and prayers were placed beneath the burden. The walls of Jericho fell. The church was packed to the doors and the town felt the influence of a veritable Pentecost. Dr. Breeden preached the gospel with force, dignity, breadth and power to the end, and accomplished a remarkable work. The church entered upon the meeting with fear and trembling because of the strength of the opposing forces which in every way tried to make the meeting a failure. They tried to undermine the influence of the pastor, C. H. Forster, and to keep the people away from the meetings. The saloon forces and other corrupt influences of this section of California were defeated a year ago through the efforts of the church, and it was feared that the strong feeling created against the church and the pastor would hinder the success of the meeting. Among the results were eighty-three accessions in nineteen days of invitation, most of them by confession of faith and baptism. Many whole families were added to the church. The editor of one of the leading newspapers, formerly a member of the legislature and a man of great influence came with his wife and boy. Aside from these accessions the meeting created a tremendous influence so that now the forces of the Kingdom of God have gained an ascendancy in these parts that will never be taken away from them."

Ministerial Relief Name Contest Closed.

June first was the time set for the close of the contest for a name by which to designate the relation between a veteran minister and an individual or church furnishing him support, writes the Board of Ministerial Relief, Indianapolis. As soon as the matter

can be adjusted announcement will be made as to the name, the winner, and the prize article to be furnished by Mrs. Barclay. This may take some time and the board asks those who have sent in names to please wait with patience the announcement. The following is the closing list of the unpublished names received up to and including June first: "Errett Shekel Fund," "Shekel Relief Fund," "The Bearer of the Evening Light," "Guardian of the Vanguard," "Junior Guardian," "Ministerial Deferred Fellowship," "The Love in Deed Circle," "Veteran's Defense League," "Veteran's Defense," "Defender," "Defender Church," "Christian Veteran's Fellowship," "Service Link," "Secret Service Manna," "Loyalty to Christ Fund," "Loyal Loan Fund," "Loyal to Christ's," "Loyal Loving Lift," "Brother Keepers," "Volunteer Supporters," "The Veteran Ministers' Fund," "The Pioneer's Guard," "The Vanguard's Co-operative Link," "The Old Pilgrim's Protector," "Christian Friends for Jesus' Sake," "Arm in Arm, Heart to Heart," "Bearing the Old Soldier's Burdens," "Loving Link," "Benefactors," "Recognition of Service," "Comforter," "Comfort," "Comfort Fund," "Old Guard Guarantor."

C. M. Chilton Addresses Drake Graduates.

C. M. Chilton, of St. Joseph, Mo., addressed the graduates at Drake University this year, taking as his theme, "The Responsibility of



C. M. Chilton.

the Educated Man." "Every man owes to society the best that is in him," said Dr. Chilton. "It is even more emphatic that the educated man do this for he is the one that should devote himself entirely to the public good. Society should not be left at the hands of the demagogues. The man without education is not the man to lead municipalities and states as is the case in many instances. The last few centuries has made a wonderful change in education. It has brought the universities much closer to the people of all classes so that now there is a bond of union between the church, state, government, and agriculture. This is because of the new ideals in which the university aims to develop for the highest work. The range of the educated man is now much wider and he is now making the cities, states and governments. The corrupt cities that now exist are so, because the educated men have forgotten their high mission in life and have left the burdens to the uneducated and those who are looking for gain and profit at the expense of others. Men with democratic ideals are needed to quash these few and who will take up the burdens that rightfully belong to them. They are the ones who should exercise influence. Every educated man should become a leader."

Oklahoma Conention's "Working Program."

"It was rather a working program than a speech-making program," writes D. A. Wickizer, corresponding secretary, of the convention program of Oklahoma recently carried out. The following report of the year's work done by state workers is evidence of the truth of this declaration: Number of days' service, 1,083; sermons preached, 936; baptisms, 687; other accessions, 496; total, 1,183. Total amount of money raised on salaries in cash, \$3,527.76; amount raised otherwise in cash and pledges, \$9,662.47; total amount of money raised by state workers, \$13,190.23. Report of corresponding secretary shows 209 additions under his direct work; 341 addresses given during the year; total number of communications sent out, 2,778, 1,700 of these written by the secretary himself; total number of miles traveled, 11,110; total amount of money raised and received by the secretary, \$3,215.06; due yet on life memberships, \$2,000, making a total of \$5,215.06. Including the amount received from the C. W. B. M. the entire amount received and paid out during the year was \$13,805.23. The same state workers were continued another year: D. A. Wickizer, corresponding secretary; H. S. Gilliam, Bible-school superintendent; Clay T. Runyon, president of Christian Endeavor societies. All bills paid and \$70 in treasury with which to begin new year. A strong effort is being made to place an evangelist in each of the four districts of the state this year.

The convention of the churches of the fourth district of the Illinois Christian Missionary Society was held in Heyworth, Ill., June 3-4. The opening session of the C. W. B. M. interests began with an unusual attendance. George R. Southgate gave a study of the whole field constituting the fourth district. John R. Golden gave proof that something worth while may be expected of the committee on Social Service appointed by the State Board of which Mr. Golden is a member. Superintendent George W. Brown presented interestingly the subject of the rural church. Other speakers were L. O. Lehman, on Ministerial Relief; C. L. De Pew and Miss C. P. Maus, on the Sunday-school; C. E. Underwood, for Eureka College; F. W. Burnham gave a report of the "Commission on Christian Union"; J. Fred Jones, on state work. There were three new congregations organized in the district since last year's convention. One of these is the newly opened mission in Ottawa. The convention approved the action of the board in providing for the purchase of a building there and recommended that our support be concentrated in this inviting field. The board of last year was re-elected: George R. Southgate, president; L. Hadaway, vice-president; and H. H. Jenner, secretary.

J. Frank Green, corresponding secretary for Michigan, sends the following items on Michigan missions: Muskegon mission jumped from the "baby church" to the biggest church in the fourth district. Fifty-five men came into this church by primary obedience during the year. Cadillac and Coldwater, both splendid cities, have received the attention of State Missionary Society. Cadillac has already been transformed and Coldwater is coming up rapidly, with a splendid pastor at the helm. Henderson, Chapin, Easton and twenty-two other churches have been aided in the locating of suitable preachers. The church at Battle Creek (mission) gave for missionary work in Michigan last year, the sum of \$200.

R. Ray Eldred, writing from Longa, Congo, under date of April 25, says, "I am happy to be able to write that this has been the greatest year the mission has ever known. The number of baptisms so far has reached 1,201. A letter I have just received from the Lotumbe brethren says that there seems to be revival in several of their outposts. When you remember that in the last nine months there have been 331 baptisms and 468 for the year, you can see that the revival must be something extraordinary."

Mrs. W. K. Azbill died at Cleveland, Ohio, and was buried beside her daughter Ethel in "Crown Hill," Indianapolis, Ind., June 7.

She was a devoted disciple of Jesus Christ. Mrs. Azbill was a faithful helper in all her husband's labor in Jamaica as a missionary of the C. W. B. M. and in Japan as a leader of an independent mission, and in Honolulu where he labored to establish a mission for Orientals.

Cambridge City, Ind., church observed homecoming and rally day June 15. Delegates from New Lisbon, Newcastle, Dunreith and Dublin were in attendance. The program for the day included, among the speakers, C. E. Shultz and Judge Ed. Jackson, both of Newcastle.

B. E. Utz reports that Spokane Bible College has closed its first year's work with gratifying results. University Place is now being surveyed. This is to be the home of Spokane University, which is the outgrowth of the Bible College movement.

The foreign society stands in great need of three strong, well educated men, two for Japan and one for India. They ought to be under thirty years of age, in good health, and with some experience as Christian workers, writes F. M. Rains.

Sunday, July 13, will be observed as "World's Sunday-school Day." Order of service may be secured from the International Sunday-school Association, Mallery Bldg., Chicago.

First Church, Piqua, O., has recently rededicated its improved building. Over \$3,000 was spent in improvements on the Sunday-school rooms. W. J. Young is the pastor here.

The medical work at Luchowfu, China, is very large. About one-fifth of all the medical work of the foreign society was done in this great station during the past year.

W. B. Slater, of Davenport, Ia., recently gave an address at the hall of the Volunteers of America, in that city, his theme being, "The Great Love of God for Humanity."

The receipts for Foreign Missions for the first seventeen days of June amounted to \$32,790, a gain over the corresponding days of June, 1912, of \$2,016.

Over \$5,000 was raised on a recent Sunday by First Church, La Fayette, Ind., for the building fund. G. W. Watson, minister, had charge of the campaign.

Dr. Louis F. Jaggard, Monieka, Congo, Africa, writes "On Easter Day twenty-two were baptized and eighteen evangelists sent out."

A. B. Philpott addressed the 263 members of the graduating class of the Shortridge High School, June 8, his theme being, "What is Your Life?"

Geo. W. Watson delivered the baccalaureate sermon to the graduates of the Jefferson High School, La Fayette, Ind.

The First Church, Akron, Ohio, in the future will support the mission station at Shanghai, China.

The old Clinton, Ind., building has been razed, and a contract is soon to be let for a new structure.

EVANGELISTIC MEETINGS.

South Bend, Ind., First, G. W. Lemry, pastor; Fife Bros., evangelists.

Jacksonville, Fla., Main Street, Claude C. Jones, pastor, preaching.

Paris, Tex., Minges Company, evangelists; 334; continuing.

Auburn, Neb., C. R. Scoville, evangelist; 200; closed.

CALLS.

W. F. McCormick, Helix, Ore.
A. H. Mulkey, Gladstone, Ore., to Castle Rock, Wash.

ADDITIONS TO CHURCHES.

Memorial, Rock Island, Ill., 15.
First, South Bend, Ind., 48 in three weeks.
Douglas Park, Chicago, 4; 16 since April 1.

Woodhull

Entered into rest, Tuesday evening, May 13, 1913, in the home of her daughter, at Evanston, Cincinnati, Ohio, Caroline Ellen Woodhull, née Gaylord, in the sixty-ninth year of her age. For many years a resident of Angola, Indiana, her life became identified with the church in that community in an unusual degree. In the midst of a congregation justly famed for its wealth of spiritual character, her life shone with a radiance of Christian grace and beauty all its own. Her very name was redolent of constant and chaste devotion to her Lord. The old, the middle-aged, the young,—all revered her and approved of her saintly life. Lifted far above the conceits and antipathies of average mortals, her whole nature was responsive to the many-sided interests of the Kingdom of Christ. In all things she showed herself a pattern of good works. The unexpected tidings of her death caused a multitude of hearts to grow still and faint from thinking how great a loss the ministries and fellowship of the church on earth have sustained in her death. Like William Blake, the painter-poet, she hath gone into that country which all her life she wished to see. Her body rests in the Angola cemetery. She leaves two worthy daughters to perpetuate her spirit, Mrs. Miner Lee Bates, of Hiram, Ohio, and Mrs. Grant K. Lewis, of New York City. Vernon Stauffer.

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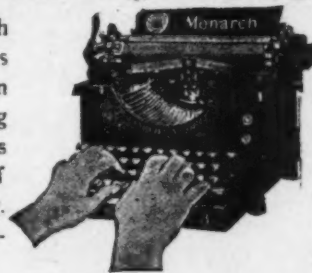
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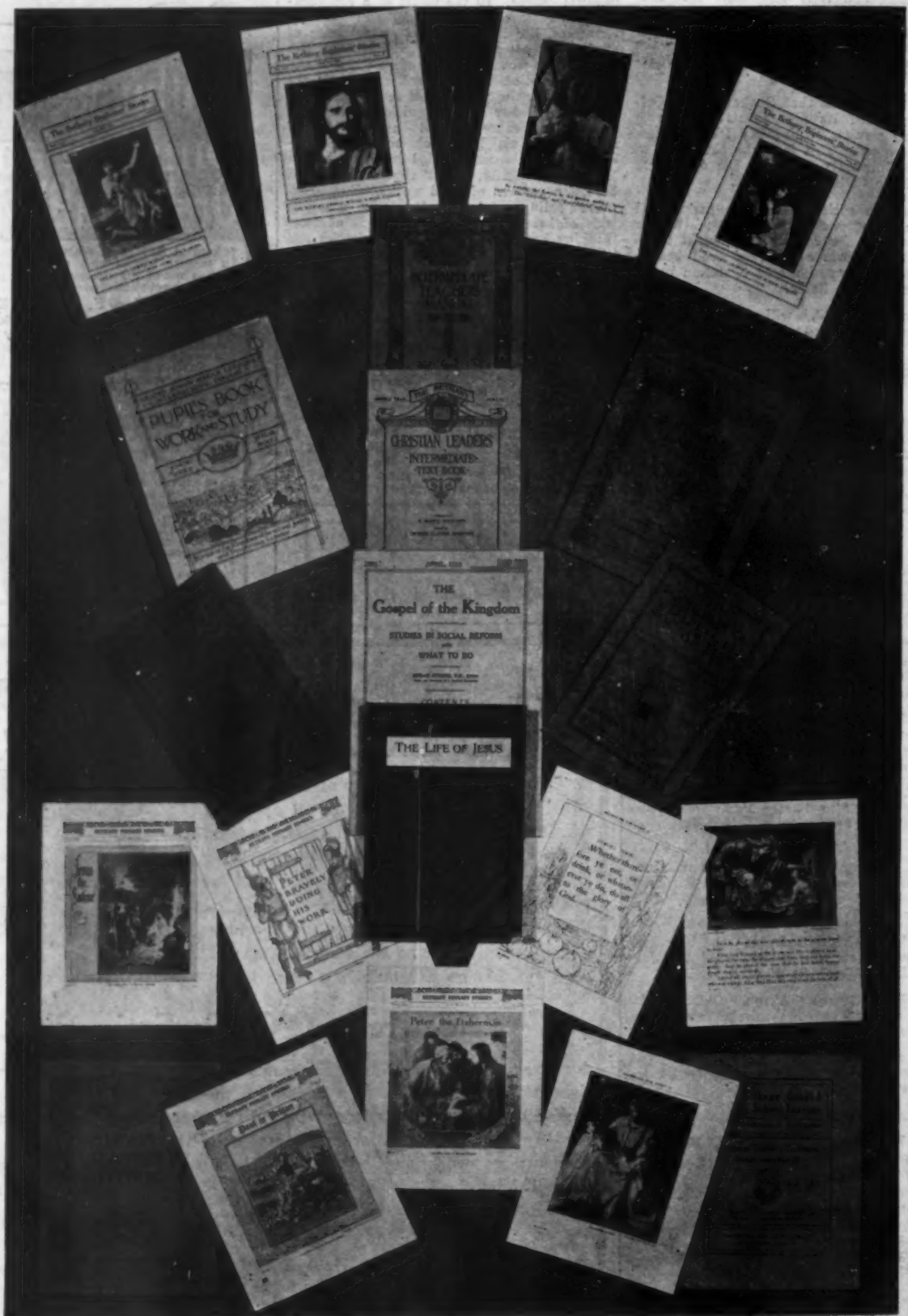
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